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786 SUPPLICACYON (A) FOR THE BEGGERS, reprinted from the original edition of 1524, with a Prefatory Notice, small 8vo. *beautifully printed on vellum, of which ONLY TWO COPIES were struck off. olive morocco, gilt edges, by Hayday, £3. 13s 6d Pickering, 1845*

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A
SUPPLICACYON FOR THE
BEGGERS.

REPRINTED FROM THE ORIGINAL
EDITION OF 1524.



LONDON:
WILLIAM PICKERING.

1845.

*Arch. Bodl. A.
II. 92.*



HERE is no book of the same period, which at the time of its publication occasioned greater remark, or was followed by more considerable results, than the *Supplication for the Beggars*. The chief historians of the Church of England speak of it, and how, to use Bishop Burnet's expression, it "took mightily." Sir Thomas More answered it in "The Supplicacyon of Soulys," i. e. in Purgatory, and his controversy with Tyndal was the consequence.

Yet, after all, there is little known of the real history of the book; which is shewn by the very evident errors into which Burnet and Foxe have fallen with regard to it. Burnet, in his loose way, places it under the date of 1534; and Foxe, in his account of the year 1530, making an apology however, that it should have come in six years before, and quaintly adding, "the missing of a few yeares in this matter breaketh no great square in our story."

story." This would bring back the date to 1524, but in the next paragraph Foxe says that it was probably written about 1528.*

But "*The Supplication*" must have been published as early as 1524, or at the latest in 1525: for in the year 1526 an injunction was issued by Cuthbert Tonstall, Bishop of London, calling in all English translations of the Scriptures: (Foxe, 2, 284. Ed. 1641: and Strype, Memorials 1, 165. Ed. 1721.) and strictly prohibiting about eighteen other books, at the head of which stands, in bad pre-eminence, "*the Supplication of Beggars*." Wilkins, (Concilia, 3, 706) gives us this edict or injunction, issued by the authority also of Warham, Archbishop of Canterbury. Again, in the year 1530, a public instrument agreed upon, says Wilkins, (3, 728) in an Assembly of the Archbishop of Canterbury, the Bishop of Durham and others, by order of King Henry the Eighth, was put forth "containing divers heretical and erroneous opinions, selected from various books, which had been considered and

* Omissions and errors such as these would break, one might think, very great squares in History, though we may agree with Foxe, that in his story, an assertion more or less, and a confusion at one time worse confounded than at another, makes but little difference.

condemned."

condemned." One of those is from "*the Supplication*," and is the passage beginning, "There be many men of great literature, &c." and ending "in all holy Scriptures." And, once more, in the same year, (Wilkins, iii. 737) or, with less probability, in 1529, (Strype, i. 165) a Royal Proclamation was published "for resisting and withstanding of most damnable heresies sown within this realm by the disciples of Luther, and other heretics, perverters of Christ's religion;" at the end of which, with some other books, "*the Supplication of Beggars*" is strictly prohibited.

Neither is it certain who was the Author: and when we ascribe it to Simon Fish, we have, it may be, many authorities with us in number, but in fact only the Editor of the Edition of 1545, and perhaps Foxe.* It is true that there is not much evidence to support his statement, and upon the other hand, it must be acknowledged, even much less to contradict it. An account of Fish is given in Wood (Athenæ Oxon. i. 59. Ed. 1813) and it is supposed that he died of the plague about 1530. The Authorship of such a book as "*the Supplication*"

* Compare also a passage in Sir Thomas More's Apology, (*Works*, Lond. Fol. 1557, p. 881) cited by Dr. Bliss, in his additions to the Athenæ. i. 59.

was not, in those days, an honour which a man would rashly claim, or which would be attributed to any one without some reason.

Having been so rigidly suppressed, we cannot wonder at the extreme rarity of this tract : so rare indeed is it, that the copy from which the present is reprinted, is the only one which, after much enquiry, the Editor can trace. About the year 1545, it was published in a volume with another book of the same sort, "the Supplication of the poor Commons : " copies of which are in the Bodleian and the British Museum libraries : Foxe also has reprinted it.

There are several stories told how it was introduced to the notice of Henry the Eighth ; and, although these may not be entitled to much credit, yet, the fact seems well authenticated, that the king did read, and at first was well pleased with it. Henry, no doubt, would be pleased with any thing which might forward his immediate purpose. No stories, however exaggerated, no lies, however palpable, came amiss to him about the Monks and Clergy of his day, when his exchequer was exhausted, and the Abbey lands lay almost within his grasp, but still as yet, beyond it, for want of pretext. Some say that Anne Boleyn gave him
him

him the book : others, that one of the copies which were thrown about the streets was brought to him, and Foxe gives us a very circumstantial account, sufficiently curious to be related here, whether true or false. He says, (ii. 280) " One Edmund Moddis, the King's Footeman, being with the King in talk of religion, and of the new bookes which were come from beyond the seas, said, if it might please his grace to pardon him, and such as he would bring to his grace, he should see such a booke, as was marvele to heare of. The king demanded what they were. He said, two of your Merchants, George Elyot and George Robinfon. The King pointed a time to speake with them. When they came before his presence in a privy clofet, he demanded what they had to say or to shew him. One of them said, that there was a booke come to their hands, which they had there to shew his grace. When he saw it, he demanded if any of them could read it. Yea, said George Elyot, if it please your grace to heare it. I thought so, said the King, for if need were, thou canst say it without booke. The whole booke being read out, the King made a long pause, and then sayd, if a man should pull downe an old stone wall, and begin at the lower part, the upper part thereof
might

might chance to fall upon his head. And then he tooke the booke, and put it into his deske, and commanded them upon their allegiance, that they should not tell to any man that hee had seen the booke."

The original edition is a single sheet, small 8vo. entirely printed in a small Italic type, similar to the one now used. No name is attached, and it would be idle even to guess at the printer of it.

The Editor would add in a few words, that he has reprinted this slanderous but celebrated book, upon account of its historical importance, which is very considerable. Those who read it will, he has no doubt, form a correct judgment upon its author's reasoning and love of truth, and no longer ignorantly, with some of our so-called Church historians, hear of "the Supplicacyon of the Beggars," and without further satisfying themselves, take for granted that it was not, as it really was, a libel to serve the purposes of a party. And it is matter of deep regret that any cause (whether good or bad) should have been compelled to employ such weapons of offence.

Jan. 1845.

❏ *A Supplicacyon for the Beggars.*

TO THE KING OVRE
souereygne lorde.



Oft lamentably compleyneth
theyre wofull mysery vnto
yours highnes youre poore
daily bedemē the wretched
hidous monstres (on whome
scarcely for horror any yie
dare loke) the foule vnhappy sorte of lepres, and
other sore people, nedy, impotent, blinde, lame,
and sike, that live onely by almesse, howe that
theyre nombre is daily so sore encreased that all
the almesse of all the weldisposed people of this
yours realme is not halfe ynough for to susteine
theim, but that for verrey constreint they die for
hunger. And this most pestilent mischief is co-
men vppon youre saide poore beedmē by the reason
that there is yn the tymes of youre noble prede-
cessours passed craftily crept ynto this your realme
an other sort (not of impotent but) of strong puis-
saunt and counterfeit holy, and ydell beggers and
vacabundes

vacabundes whiche fyns the tyme of theyre first entre by all the craft and wilinesse of Satan are nowe encreased vnder your fight not onely into a great nōbre, but also ynto a kingdome. These are (not the herdes, but the rauinous wolues going in herdes clothing deuouring the flocke) the Bisschoppes, Abbottes, Priours, Deacons, Arche-deacons, Suffraganes, Prestes, Monkes Chanons, Freres, Pardoners and Somners. And who is abill to nōbre this idell rauinous sort whiche (setting all laboure a fide) haue begged so importunately that they haue gotten ynto theyre hondes more then the therd part of all youre Realme. The goodliest lordshippes, maners, lordes, and territories, are theyrs. Besides this they haue the tenth part of all the corne, medowe, pasture, grasse, wolfe, coltes, calves, lambes, pigges, geese, and chickens. Ouer and bisides the tenth part of euery seruantes wages the tenth part of the wolfe, milke, hony, waxe cheese, and butter. Ye and they loke so narrowly vppon theyre proufittes that the poore wyues must be countable to theym of euery tenth eg or elles she gettith not her ryghtes at ester shalbe taken as an heretike. hereto haue they their foure offering daies. whate money pull they yn by probates of testaments, priuy tiithes, and by mennes offerings
to

to theyre pilgremages, and at theyre first masses? Euery man and childe that is buried must pay sumwhat for masses and diriges to be song for him or elles they will accuse the dedes frendes and ex-ecutours of herefie. whate money get they by mortuaries, by hearing of confessions (and yet they wil kepe therof no counceyle) by halowing of churches altares superaltares chapelles and belles, by cursing of men and absolving theim agein for money? what a multitude of money gather the pardoners in a yere? Howe moche money get the Somners by extorcion yn a yere, by assityng the people to the commissaries court and afterward releasing thapparaūce for money? Finally, the infinite nombre of begging freres whate get they yn a yere? Here if it please your grace to marke ye shall se a thing farre out of ioynt. There are withyn youre realme of Englund. lii. thousand parisshe churches. And this stonding that there be but tenne houshouldes yn euery parisshe yet are there fwe hundreth thousand and twenty thousand houshouldes. And of euery of these houshouldes hath euery of the fwe ordres of freres a peny a quarter for euery ordre, that is for all the fwe ordres fwe pens a quarter for every house. That is for all the fwe ordres. xx. d, a yere of euery house. Summa fwe hundreth thousand and twenty thousand
thousand

thousand quarters of angels. That is. cclx. thousand half angels. Summa. cxxx. thousand angels. Summa totalis. xliij. thousand poundes and. ccc xxxij. li. vi. s. viij. d. sterling. wherof not foure hundreth yeres passed they had not one peny. Oh greuous and peynfull exactiōs thus yerely to be paid. from the whiche the people of your nobill predeceffours the kinges of the aunciēt Britōs euer stode fre And this wil they haue or els they wil procure him that will not giue it theim to be takē as an heretike. whate tiraunt euer oppressed the people like this cruell and vengeable generacion? whate subiectes shall be abill to helpe theire prince that be after this facion yerely polled? whate good christen people can be abill to socoure vs pore lepres blinde fore, and lame, that be thus yerely oppressed? Is it any merueille that youre people so compleine of pouertie? Is it any merueile that the taxes fiftenes and subsidies that your grace most tenderly of great cōpassion hath taken emong your people to defend theim from the thretened ruine of theire comon welth haue bin so sloughtfully, ye painfully leuied? Seing that almost the vtmost peny that mought haue bin leuied hath ben gathered bifore yerely by this rauinous cruell and insatiabill generacion. The danes nether the saxons yn the time of the auncient Britons

*Britons shulde neuer haue ben abill to haue brought their armies from so farre hither ynto your lond to haue conquered it if they had had at that time suche a sort of idell glotons to finde at home. The nobill king Arthur had neuer ben abill to haue caried his armie to the fote of the mountaines to resist the coming downe of Iulius the Emperoure if suche yerely exactions had ben taken of his people. The grekes had neuer ben abill to haue so long continued at the siege of Troie if they had had at home suche an idell sort of cormorauntes to finde. The auncient Romans had neuer ben abil to haue put all the hole worlde vnder theyre obeisaunce if theyre people had byn thus yerely oppressed. The Turke nowe yn youre tyme shulde neuer be abill to get so moche grounde of cristendome if he had yn his empire suche a sort of locustes to deuoure his substaunce. Ley then these sommes to the forseid therd part of the possessions of the realme that ye may se whether it drawe nighe vnto the half of the hole substaunce of the realme or not, So shall ye finde that it draweth ferre aboue. Nowe let vs then compare the nombre of this vnkind idell sort vnto the nombre of the laye people and we shall se whether it be indifferently shifted or not that they shuld haue half. Compare them to the nombre of men, so
are*

are they not the. C. person. Compare them to men
wimen and children, then are they not the. CCCC.
parson yn nombre. One part therfore yn foure
hundreth partes deuïded were to moche for them
except they did laboure. whate an vnequal burthen
is it that they haue half with the multitude and
are not the. CCCC. parson of theire nombre? whate
tongue is abill to tell that euer there was eny comon
welth so sore oppressed sins the worlde first began?

¶ And whate do al these gredy sort of sturdy idell
holly theues with these yerely exactions that they
take of the people? Truely nothing but exempt them
silues from thobedience of your grace. Nothing but
translate all rule power lordshippe auctorite obe-
dience and dignite from your grace vnto them.
Nothing but that all your subiectes shulde fall ynto
disobedience and rebellion ageinst your grace and
be vnder theym. As they did vnto your nobill pre-
deceffour king Iohn: whiche forbicause that he
wolde haue punisshed certeyn traytours that had
conspired with the frenche king to haue deposed
him frō his crowne and dignite (among the whiche
a clerke called Stephen whome afterward ageinst
the kinges will the Pope made Bisschoppe of Caun-
terbury was one) enterdited his Lond. For the
whiche mater your most nobill realme wrongfully
(alas for shame) hath stōd tributary (not vnto
any

any kind temporall prince, but vnto a cruell deuelliſſhe bloudſupper dronke in the bloude of the ſayntes and marters of chriſt) euer ſins. Here were an holy ſort of prelates that thus cruelly coude puniſſhe ſuche a righteous kinge, all his realme, ad ſucceſſion for doing right.

¶ Here were a charitable ſort of holy men that coude thus enterdite an hole realme, and plucke away thobediēce of the people from theyre naturall liege lorde and kinge, for none other cauſe but for his righteousneſſe. Here were a bliſſed ſort not of meke herdes but of bloudſuppers that coude ſet the frenche king vppon ſuche a righteous prince to cauſe hym to loſe his crowne and dignite to make effuſion of the bloude of his people, oneles this good and bliſſed king of greate compaſſion, more fearing and lamenting the ſhedding of the bloude of his people then the loſſe of his crowne and dignite agaynſt all right and conſcience had ſubmitted him ſilf vnto theym. O caſe moſt horrible that euer ſo nobill a king Realme, and ſucceſſion ſhulde thus be made to ſtoupe to ſuche a ſort of bloudſuppers. where was his ſwerde, power, crowne, and dignite become wherby he mought haue done iuſtice yn this maner? where was their obediēce become that ſhuld haue byn ſubieēt vnder his highe power yn this mater? Ye where was the obedi-
ence

ence of all his subiectes become that for maintenance of the comon welth shulde haue holpen him manfully to haue resisted these bloudsuppers to the sheding of theyre bloude? was not all to gither by theyre polycy translated frō this good king vnto theim. Ye and what do they more? Truely nothing but applie theym silues by all the sleighthes they may to haue to do with euery mannes wife, euery mānes doughter and euery mannes mayde that cuikoldrie and baudrie shulde reigne ouer all emong your subiectes; that nomā shulde knowe his owne childe that theyre bastardes might enherite the possessions of euery man to put the right begotten children clere beside their inheritance yn subuersion of all estates and godly ordre. These be they that by their absteyning from mariage do let the generation of the people wherby all the realme at length if it shulde be continued shall be made desert and inhabitable.

¶ These be they that haue made an hundreth thousand ydell hores yn your realme whiche wolde haue gotten theyre lyuing honestly, yn the swete of theyre faces had not theyre superfluous rycheffe illeted theym to vnclene lust and ydelnesse. These be they that corrupt the hole generation of mā kind yn your realme, that catche the pokkes of one woman. and bere theym to an other, that be

brent wyth one woman, and bere it to an other, that catche the lepry of one woman, and bere it to an other, ye some one of theym shall boſt emong his felawes that he hath medled with an hundreth wymen. Theſe be they that when they haue ones drawē mennes wiues to ſuche incontīnēcy ſpende awaye theire huſbondes goodes make the wimen to runne awaye from theire huſbondes, ye, rynne awaye them ſilues both with wif ād goodes, bring both man wiſe and children to ydelneſſe theft and beggeri.

*Ye who is abill to nombre the greate and brode botomles ocean ſee full of euilles that this miſcheuous and ſinful generacion may laufully bring vppon vs vnponiſſhed. where is youre ſwerde, power, crowne, and dignite, become that ſhuld puniſſhe (by puniſſhement of deth euen as other men are puniſſhed) the felonies, rapes, murtheres, and treaſons cōmitted by this ſinfull generaciō? where is theire obedience become that ſhulde be vnder your hyghe power yn this mater? ys not all to gither tranſlated and exempt frō your grace vnto them? yes truely. whate an infinite nombre of people might haue bē encreaſed to haue peopled the realme if theſe ſort of folke had bē married like other men. whate breche of matrimonie is there brought yn by them? ſuche truely as was
neuer*

neuer sins the worlde began emong the hole multitude of the hethen.

¶ *Who is she that wil set her hondes to worke to get .iiij. d. a day and may haue at lest .xx. d. a day to slepe an houre with a frere, a monke, or a prest? what is he that wolde laboure for a grote a day and may haue at lest .xij. d. a day to be baude to a prest, a monke, or a frere? whate a sort are there of theime that mari prestes soueraigne ladies but to cloke the prestes yncontinency and that they may haue a liuing of the prest theime silues for their laboure? Howe many thousandes doth suche lubricite bring to beggery theft and idelnesse whiche shuld haue kept their good name and haue set theim silues to worke had not ben this excesse treasure of the spiritualtie?? whate honest man dare take any man or woman yn his seruice that hath bē at suche a scole with a spiritual mā? Oh the greuous shipwrak of the comon welth, whiche yn aunciēt time bifore the coming yn of these rauinous wolues was so prosperous: that then there were but fewe theues: ye theft was at that tyme so rare that Cesar was not cōpellid to make penalite of deth vppon felony as your grace may well perceyue yn his institutes. There was also at that tyme but fewe pore people and yet they did not begge but there was giue them*

theim ynough vnaxed, for there was at that time none of these rauinous wolues to axe it from theim as it apperith yn the actes of thapostles. Is it any merueill though there be nowe so many beggers, theues, and ydell people? Nay truely.

¶ Whate remedy: make lawes ageynst theim. I am yn doubt whether ye be able: Are they not stronger in your owne parliament house then your silfe? whate a nombre of Bissshopes' abbotes' and priours are lordes of your parliament? are not all the lerned men in your realme in fee with theim to speake yn your parliament house for theim ageinst your crowne' dignite' and comon welth of your realme a fewe of youre owne lerned counsell onely excepted? whate lawe can be made ageinst theim that may be aduaylable? who is he (though he be greued never so sore) for the murdre of his auncestre rauisschement of his wyfe, of his daughter, robbery, trespass, maiheme, dette, or eny other offence dare ley it to theyre charge by any wey of accion, and if he do then is he by and by by theyre wilynesse accused of heresie. ye they will so handle him or he passe that except he will bere a fagot for theyre pleasure he shal be excommunicate and then be all his accions daffshed. So captyue are your lawes vnto theym that no man that they lyst to excōmunicat may be admitted to sue any accion
in

in any of your courtes. If eny mā yn your sessions dare be so hardy to endyte a prest of eny suche cryme he hath or the yere go out suche a yoke of herefye leyd in his necke that it maketh him wisse that he had not done it. Your grace may se whate a worke there is in London, howe the bisshoppe rageth for endyting of certayn curates of extorcion and incontineny the last yere in the warmoll quest. Had not Richard hunne commenced accyon of premunire ageinst a prest he had bin yet a lyue and none eretik a tall but an honest man.

¶ *Dyd not dyuers of your noble progenitours seynge theyre crowne and dignite runne ynto ruyne and to be thus craftely translated ynto the hondes of this myscheuous generacyon make dyuers statutes for the reformatioun therof, emong whiche the statute of mortmayne was one? to the intent that after that tyme they shulde haue no more gyuen vnto theim.*

*But whate awayled it? hane they not gotten ynto theyre hondes more londes fins then eny duke yn ynglond hath, the statute notwithstanding? Ye haue they not for all that translated ynto theyre hondes from your grace half your kyngdome thoroughly? The hole name as reason is for the auermentie of your kyngdome whiche was before theyrs
and*

and out of the whiche theyrs is growen onely abiding with your grace? and of one kyngdome made tweyne: the spirituall kyngdome (as they call it) for they wyll be named first, And your temporall kingdome, And whiche of these, ij. kingdomes suppose ye is like to ouergrowe the other? ye to put the other clere out of memory? Truly the kingdome of the bloudsuppers for to theym is gyuen daily out of your kingdome. And that that is ones gyuen them comith neuer from them agein. Suche lawes haue they that none of them may nether gyue nor sell nothing.

Whate lawe can be made so stronge ageinst them that they other with money or elles with other policy will not breake and set at nought? whate kingdome can endure that euer gyuith thus from him and receyueth nothing agein? O howe all the substaūce of your Realme forthwith your sweerde, power, crowne, dignite, and obedience of your people, rynneth hedlong ynto the insaciabill whyrlepole of these gredi goulafres to be swallowed and deuoured.

¶ Nether haue they eny other coloure to gather these yerely exaccions ynto theyre hondes but that they sey they pray for vs to God to delyuer our soules out of the paynes of purgatori without whose prayer they sey or at lest without the popes pardon

don we coude neuer be deliuered thens whiche if
it be true then is it good reason that we gyue
theim all these thinges all were it C times as
moche, But there be many men of greate littera-
ture and iudgement that for the love they haue
vnto the trouth and vnto the comen welth haue
not feared to put theim silf ynto the greatest in-
fame that may be, in abiection of all the world,
ye yn perill of deth to declare theyre oppinion in
this mather whiche is that there is no purgatory
but that it is a thing inuented by the couitousnesse
of the spiritualetie onely to translate all kingdomes
from other princes vnto theim and that there is
not one word spoken of hit in al holy scripture.
They sey also that if there were a purgatory
And also if that the pope with his pardons for
money may deliuer one soule thēs: he may deliuer
him aswel without money if he may deliuer one,
he may deliuer a thousand: yf he may deliuer a
thousand he may deliuer theim all, ād so destroy
purgatory. And then is he a cruell tyraunt with-
out all charite if he kepe theim there in pryson
and in paine till men will giue him money. ¶ Lyke
wyse saie they of all the hole sort of the spiritueltie
that if they will not pray for no mā but for theim
that gyue theim money they are tyrauntes ād
lakke charite, and suffer those soules to be punished
ād

ād payned vcheritably for lacke of theyre prayers. These sort of folkes they call heretikes, these they burne, these they rage ageinst, put to opē shame and make theim bere fagottes. But whether they be heretikes or no, well I wote that this purgatory and the Popes pardons is all the cause of translatiō of your kingdome so fast into their hondes wherfore it is manifest it can not be of christ, for he gaue more to the temporall kingdome, he hym silfe paid tribute to Cesar he toke nothing frō hym but taught that the highe powers shuld be alweys obeid ye he him silf (although he were most fre lorde of all and innocent) was obedient vnto the highe powers vnto deth. This is the great scabbe why they will not let the newe testament go a brode yn your moder tong lest men shulde espie that they by theyre cloked ypochrifi do translate thus fast your kingdome into theyre hōdes, that they are not obedient vnto your highe power, that they are cruell, vnclene, vnmerciful, and ypochrites, that thei seke not the honour of Christ but their owne, that remission of sinnes are not giuen by the popes pardon, but by Christ, for the sure feith and trust that we haue in him. Here may your grace well perceyue that except ye suffer theyre ypocrisie to be disclosed all is like to runne ynto their hondes and as long as it is co-
uered

uered so long shall it seme to euery mā to be a greate ympiete not to gyue theim. For this I am sure your grace thinketh (as the truth is) I am as good a man as my father, whye may I not aswell gyue theim as moche as my father did. And of this mynd I am sure are all the loordes knightes squire gentilmen and yemen in england, ye and untill it be disclosed all your people will thinke that your statute of mortmayne was never made with no good conscience seing that it taketh away the liberte of your people in that they may not as lausfully by theire soules out of purgatory by gyuing to the spiritalte as their predecessours did in tymes passed.

¶ Wherfore if ye will eschewe the ruyne of your crowne and dignite let theire ypocrisye be uttered and that shalbe more spedfull in this mater then all the lawes that may be made be they never so stronge. For to make a lawe for to punisshen any offender except it were more for to giue other men an ensample to beware to committe suche like offence, whate shuld yt auayle. Did not doctour Alyn most presumptuously nowe yn your tyme ageynst all his allegiaunce all that ever he coude to pull from you the knowlege of suche pleas as long unto your hyghe courtes unto an other court in derogacion of your crowne and dignite?

d

not

not also doct^r Horsey and his complices most heynously as all the world knoweth murdre in pryson that honest marchaunt Richard hunne? For that he sued your writ of premunire against a prest that wrongfully held him in ple in a spirituall court for a mater wherof the knowlege belonged vnto your hyghe courtes. And whate punisshement was there done that eny man may take example of to beware of lyke offence? truly none but that the one payd fye hundreth poundes (as it is said to the bildinge of your sterre chamber) and when that payment was ones passed the capteyns of his kingdome (bicause he faught so manfully ageynst your crowne and dignite) haue heped to him benefice vpon benefice so that he is rewarded tenne tymes as moche. The other as it is seid payde fixe hundreth poundes for him and his complices whiche forbicause that he had lyke wife faught so manfully ageynst your crowne and dignite was ymmediatly (as he had opteyned your most gracyous pardon) promoted by the capiteynes of his kingdome with benefice vpon benefice to the value of .iiij. tymes as moche. who can take example of this punisshement to be ware of suche like offence? who is he of theyre kingdome that will not rather take courage to comitte lyke offence seying the promotions that fill to this men for theyre
so

*so offending. So weke and blunt is your sward
to strike at one of the offenders of this croked and
peruers generacyon.*

¶ *And this is by the reason that the chief in-
strument of your lawe ye the chief of your coun-
sell and he whiche hath youre sward in his hond
to whome also all the other instrumentes are obe-
dient is alweys a spirituall man whiche hath euer
suche an inordinate loue vnto his owne kingdome
that he will mainteyn that, though all the tem-
porall kingdoms and comowelth of the worlde
shulde therfore vtterly be vndone, Here leue we
out the gretest mater of all lest that we declaring
suche an horrible carayn of euill ageinst the mi-
nistres of iniquite shulde seme to declare the one
onely faute or rather the ignoraunce of oure best
beloued ministre of rightousnesse whiche is to be
hid till he may be lerned by these small enormitees
that we haue spoken of to knowe it pleynty him
self. But whate remedy to releue vs your poore
like lame and sore bedemen? To make many hos-
pitals for the relief of the poore people? Nay
truely. The moo the worse, for euer the fatte
of the hole foundation hangeth on the prestes
berdes. Dyuers of your noble predeceffours kinges
of this realme haue gyuen londes to monasteries to
giue a certein somme of money yerely to the poore
people*

people wherof for the aunciente of the tyme they
giue neuer one peny, They haue lyke wise giuen
to thē to haue a certeyn masses said daily for
theim wherof they sey neuer one. If the Abbot
of westminster shulde sing euery day as many
masses for his founders as he is bounde to do by
his foundation. M, monkes were to fewe. Wher-
fore if your grace will bilde a sure hospitall that
neuer shall faile to releue vs all your poore bed-
mē, so take from theim all these thynges. Set these
sturdy lobies a brode in the world to get theim
wiues of their owne, to get their liuing with
their labour in the swete of their faces ac-
cording to the commaundement of god. Gene. iij.
to gyue other idell people by their example oc-
casion to go to labour. Tye these holy idell theues
to the cartes to be whipped naked about euery
market towne til they will fall to labour that
they by theyre iportunate begging take not away
the almesse that the good christen people wolde
giue vnto vs sore impotent miserable people your
bedemen. Then shall aswell the nombre of oure
forsaid monstrous sort as of the baudes, hores
theues, and idell people decrease. Then shall
these great yerely exaccions cease. Then shall not
yours swerde, power, crowne, dignite, and obe-
dience of your people, be translated from you.
Then

*Then shall you haue full obedience of your people.
Then shall the idell people be set to worke. Then
shall matrimony be moche better kept. Then shal
the generation of your people be encreased, Then
shall your comons encrease in richesse. Then shall
the gospell be preached. Then shall none begge
oure almesse from vs. Then shal we haue ynough
and more then shall suffice vs, whiche shall be the
best hospitall that euer was founded for vs, Then
shall we daily pray to god for your most noble
estate lōg to endure.*

Domine saluum fac regem.





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